

A  
**SERMON**

Preached before the  
**Incorporated SOCIETY**  
**FOR THE**  
**Propagation of the Gospel in**  
**Foreign Parts;**

At the Parish-Church of  
**St. Mary-le-Bow,**

On *Friday* the 18<sup>th</sup> of *February*, 1731.

Being the Day of their Anniversary Meeting.

By **GEORGE BERKELEY, D.D.**  
Dean of *Londonderry*.

**L O N D O N:**

Printed by J. DOWNING, in *Bartholomew-Close*,  
near *West-Smithfield*, M.DCC.XXXII.

# SERMON

Preached before the

February 18. 1731.

At the Anniversary Meeting of the  
Society for the Propagation of the  
Gospel in Foreign Parts.

**A** Greed, That the Thanks of  
the SOCIETY be given to the  
Reverend Mr. Dean Berkeley, for his  
Sermon Preached this Day before the  
SOCIETY, and that He be desired  
to Print the same.

*David Humphreys, Secretary.*

BY GEORGE BERKELEY, D.D.  
Dean of Londonderry.

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Printed by J. Downing, in Bartholomew-Close,  
near West-Smithfield, M.DCCXXXI.





JOHN XVII. V. 3.

*This is Life Eternal, that they may  
know Thee the only true God, and  
Jesus Christ whom thou hast sent.*

**T**HAT human Kind were not  
designed merely to sojourn a  
few Days upon this Earth: that  
a Being of such Excellence as  
the Soul of Man, so capable of a nobler  
Life, and having such a high Sense of  
Things moral and intellectual, was not crea-  
ted in the sole View of being imprisoned in  
an earthly Tabernacle, and partaking a few  
Pains and Pleasures which chequer this mor-  
tal Life, without aspiring to any thing ei-  
ther above or beyond it, is a Fundamental  
Doctrine as well of Natural Religion as of  
the Christian. It comes at once recom-

mended by the Authority of Philosophers and Evangelists. And that there actually is in the Mind of Man a strong instinct and desire, an appetite and tendency towards another and a better State, incomparably superior to the present, both in point of Happiness and Duration, is no more than every one's Experience and inward Feeling may inform him. The satiety and disrelish attending sensual Enjoyments, the relish for things of a more pure and spiritual Kind, the restless Motion of the Mind, from one terrene Object or pursuit to another, and often a Flight or Endeavour above them all towards something unknown, and perfective of its Nature, are so many signs and tokens of this better State, which in the Style of the Gospel is termed Life Eternal.

AND as this is the greatest Good that can befall us, the very end of our Being, and that alone which can crown and satisfy our Wishes, and without which we shall be ever restless and uneasy; so every Man, who knows and acts up to his true Interest, must make it his principal Care and Study to obtain it: And in order to this, he must endeavour to live suitably to his Calling, and of consequence endeavour to  
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make others obtain it too. For how can a Christian shew himself worthy of his Calling, otherwise than by performing the Duties of it? And what Christian Duty is more essentially so, than that of Charity? And what Object can be found upon Earth more deserving our Charity, than the Souls of Men? Or, how is it possible for the most beneficent Spirit to do them better Service, than by promoting their best and most lasting Interest, that is, by putting them in the Way that leads to Eternal Life.

WHAT this Eternal Life was, or how to come at it, were Points unknown to the Heathen World. It must be owned, the wise Men of Old, who followed the Light of Nature, saw even by that Light, that the Soul of Man was debased, and born downwards, contrary to its natural Bent, by carnal and terrene Objects; and that, on the other hand, it was exalted, purged, and in some sort assimilated to the Deity, by the Contemplation of Truth and Practice of Virtue. Thus much in general they saw or surmised. But then about the Way and Means to know the one, or perform the other, they were much at a loss. They were not agreed concerning the true End  
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of Mankind; which, as they saw, was mistaken in the vulgar Pursuits of Men; so they found it much more easy to confute the Errors of others, than to ascertain the Truth themselves. Hence so many Divisions and Disputes about a Point which it most imported them to know, insomuch as it was to give the Bias to human Life, and govern the whole Tenor of their Actions and Conduct.

BUT when Life and Immortality were brought to Light by the Gospel, there could remain no Dispute about the chief End and Felicity of Man, no more than there could about the Means of obtaining it, after the express Declaration of our Blessed Lord in the Words of my Text; *This is Life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* For the right understanding of which Words we must observe, that by the Knowledge of God, is not meant a barren Speculation, either of Philosophers or Scholastic Divines, nor any notional Tenets fitted to produce Disputes and Dissentions among Men; but, on the contrary, an holy practical Knowledge, which is the Source, the Root, or Principle of Peace and Union, of Faith, Hope, Charity, and universal Obedience.

A Man may frame the most accurate Notions, and in one Sense attain the exactest Knowledge of God and Christ that human Faculties can reach, and yet, notwithstanding all this, be far from knowing them in that saving Sense. For St. John tells us, that *whoſoever ſinneth, hath not ſeen Chriſt, nor known him.* And again, *He that loveth not, knoweth not God.* To know God as we ought, we muſt love him; and love him ſo as withal to love our Brethren, his Creatures, and his Children. I ſay, that Knowledge of God and Chriſt, which is Life eternal, implies univerſal Charity, with all the Duties ingrafted thereon, or enſuing from thence, that is to ſay, the Love of God and Man. And our Lord expreſſly ſaith, *He that hath my Commandments, and keepeth them, he it is that loveth me.* From all which it is evident, that this ſaving Knowledge of God is inſeparable from the Knowledge and Practice of his Will; the explicit Declaration whereof, and of the Means to perform it, are contained in the Goſpel, that divine Inſtrument of Grace and Mercy to the Sons of Men. The metaphyſical Knowledge of God, conſidered in his abſolute Nature or Eſſence, is one thing, and to know him as

Joh. iii.  
6.

Joh. iv.  
8.

John xiv.  
21.

he stands related to us as Creator, Redeemer, and Sanctifier, is another. The former kind of Knowledge (whatever it amounts to) hath been, and may be, in Gentiles as well as Christians, but not the latter, which is Life eternal.

FROM what hath been said, it is a plain Consequence, that whoever is a sincere Christian, cannot be indifferent about bringing over other Men to the Knowledge of God and Christ; but that every one of us, who hath any Claim to that Title, is indispensably obliged in Duty to God, and in Charity to his Neighbour, to desire and promote, so far as there is Opportunity, the Conversion of Heathen and Infidels, that so they may become Partakers of Life and Immortality. For, *this is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*

IN my present Discourse upon which Words; I shall,

*First*, CONSIDER in general, the Obligation that Christians lie under, of bringing other Men to the Knowledge of the only true God, and of Jesus Christ. And,

*Secondly*,



*Secondly*, I shall consider it in Reference to this laudable Society, instituted for the Propagation of the Gospel. And under each Head, I propose to obviate such Difficulties as may seem to retard, and intermix such Remarks as shall appear proper to forward so good a Work.

Now although it be very evident, that we can really have neither a just Zeal for the Glory of God, nor a beneficent Love of Man, without wishing and endeavouring, as occasion serves, to spread the glad Tidings of Salvation, and bring those who are benighted in the Shadow of Death, to Life eternal, by the Knowledge of the only true God, and of Jesus Christ whom he hath sent. Yet this Duty, plain and undoubted as it seems, happens to be too often overlooked, even by those, whose Attention to other Points would make one think their Neglect of this, not an Effect of lukewarm Indifference, so much as of certain mistaken Notions and Suppositions. Two principal Considerations occur, which, in this particular, seem to have slackened

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the Industry of some, otherwise zealous and serious Christians.

ONE I apprehend to be this, that it is furnished, the Christian Religion is in a declining State, which by many Symptoms seems likely to end either in Popery, or a general Infidelity. And that of Course a prudent Person has nothing to do, but to make sure of his own Salvation, and to acquiesce in the general Tendency of things, without being at any fruitless Pains to oppose what cannot be prevented, to steer against the Stream, or resist a Torrent, which as it flows, gathers Strength and Rapidity, and in the End, will be sure to overflow, and carry all before it. When a Man of a desponding and foreboding Spirit hath been led, by his Observation of the Ways of the World, and the prevailing Humour of our Times, to think after this manner; he will be inclined to strengthen this his preconceived Opinion, as is usual in other the like Cases, by Misapplication of holy Scripture: For instance, by those Words of our Blessed Saviour, *When the Son of Man cometh, shall he find Faith upon Earth?* which have been applied to this very purpose, as importing that before the final Judgment,

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Christian Faith should be extinguished upon Earth; Although these Words do, from the Context, seem plainly to refer to the Destruction of *Jerusalem*, and the obstinate Blindness of the Jews, who even when they felt the Hand of God, should not acknowledge it, or believe the Roman Army to be the Instrument of Divine Vengeance, in the Day of their Visitation, by him whom they had injuriously treated, rejected, and put to Death.

BUT, granting the former Sense might be supported by no absurd Hypothesis, or no improbable Guess; yet shall the Endeavours of Christian Men for propagating the Gospel of Christ be forestalled by any Suppositions or Conjectures whatsoever? admitting, I say, those Words regard the future Advent of Jesus Christ, yet can any one tell how near or how far off that Advent may be? Are not the Times and Seasons foreknown only to God? And shall we neglect a certain Duty to Day, upon an uncertain Surmise of what is to come hereafter? This way of thinking might furnish as strong Reasons against Preaching at home, as abroad, within, as without the Pale of the Church. It would be as specious an Argument against the one as the other,



ther, but in reality can conclude against neither. For, as we know not when that supposed Time of general Infidelity is to be, or whether it will be at all; so, if it were ever so sure, and ever so near, it would nevertheless become us to take Care, that it may not be an Effect of our own particular Indifference and Neglect.

BUT if we take our Notions, not from the uncertain Interpretation of a particular Text, but from the whole Tenor of the divine Oracles, from the express Promise and reiterated Predictions of our Blessed Lord, and his Apostles, we shall believe, that *Jesus Christ is highly exalted of God, to the*  
*Phil. ii. 9, 10, 11. End, that at his Name every Knee shall bow, and every Tongue confess that he is the Lord, to the Glory of God the Father. That*  
*1 Cor. xv. 25. he must Reign till he hath put all Enemies under his Feet. That He is with us alway,*  
*Mat. xxviii. 20. even unto the End of the World. And that,*  
*The Church of the living God, the pillar and ground of Truth, is so far from being destroy'd by human Means, that the gates of*  
*Mat. xvi. 18. Hell (all the infernal Powers) shall not prevail against it. Let us therefore banish all such Conceits as may seem to justify our Indolence, as may reason us out of all courage and vigour in the Race that is set before*

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us; let us not, I say, slacken our own Hands, nor enfeeble our own Knees, by preconceived Fancies and Suppositions, considering that as the Success of all Enterprises in great Measure depends on the Spirit of the Undertakers, so nothing is more apt to raise a Spirit than Hope; or to depress it, than Despondency. We ought therefore to shake off every vain Fear in our spiritual Warfare. The Number, the Presumption, and the Abilities of those, who take Counsel together against the Lord, and against his Anointed, should not dishearten, but rather excite and encourage us to stand in the Gap.

ANOTHER Consideration, that may possibly withhold divers sincere Believers from contributing their Endeavours for bringing Men to the Knowledge of God and Christ, and thereby to eternal Life, is the want of Miracles in the present Age. Men naturally cast about for Reasons to countenance the Part they take. And as the Gift of Miracles was of mighty Influence and Help to those, who were commissioned to spread abroad the Light of the Gospel in its first promulgation, so no Pretence offers it self more naturally to excuse a Man from executing any purpose, than the want of Authority, which, in the Opinion of  
Men,

Men, cannot be without a just Commission, nor this unless distinguished by those proper Means and Powers that have been known to attend it. Now, with regard to this defect of Miracles, I shall beg leave to make two Observations.

*First*, It is to be observed, that if we have not Miracles, we have other Advantages which make them less necessary now, than in the first spreading of the Gospel: Whole Nations have found the Benefit of Christ's Religion, it is protected by Princes, established and encouraged by Laws, supported by Learning and Arts, recommended by the Experience of many Ages, as well as by the Authority and Example of the wisest and most knowing Men. Certainly, if the greater Part of Mankind are Gentiles or Mahometans, it cannot be denied that the most knowing, most learned, and most improved Nations, profess Christianity, and that even the Mahometans themselves bear Testimony to the Divine Mission of Jesus Christ. Whereas therefore, in the Beginning, a few illiterate Wanderers, of the meanest of the People, had the Prejudices, the Learning, and the Power of their own, as well as other Nations, in one Word, the whole World, to oppose  
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and overcome: Those who at this Day engage in the Propagation of the Gospel, do it upon Terms in many Respects far more easy and advantageous. It is Power against Weakness, Civility against Barbarism, Knowledge against Ignorance, some or other, if not all these Advantages, in the present Times, attending the Progress of the Christian Religion, in whatever Part of the World Men shall attempt to plant it.

In the second Place we may reflect, that if we have not the Gift of Miracles, this is a good Reason why we should exert more strongly those human Means which God hath put in our Power; and make our ordinary Faculties, whether of the Head, or the Hand, or the Tongue, our Interest, our Credit, or our Fortune, subservient to the great Giver of them; and chearfully contribute our humble Mite towards hastening that Time, wherein *all Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name.* It is at least a plain Case, that the Want of Apostolical Gifts should not be pleaded as a Bar to our doing that, which in no Respect, either of Difficulty or Danger, equals, or approaches the Apostolical Office. What  
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*Psalms*  
*lxxxvi. 9.*

Pretence can this supply for Mens being quite unconcerned about the spreading of the Gospel, or the Salvation of Souls? for Mens forgetting that they are Christians, and related to human Kind? How can this justify their overlooking Opportunities which lie in their Way, their not contributing a small Part of their Fortune towards forwarding a Design, wherein they share neither Pains nor Peril; the not bestowing on it, even the cheap Assistance of their Speech, Attention, Counsel, or Countenance, as Occasion offers? How unlike is this worldly, selfish Indifference, to that Account which St. Paul gives of himself, that *he sought not his own Profit, but the Profit of many, that they may be saved.*

1 Cor. x. 33. And yet herein he expected the *Corinthians* (and the same Reason will hold for us) should be like him; for he subjoins, *Be ye Followers of me as I also am of Christ.*

HAVING considered the Duty in general, I come now to treat of it with Reference to *America*, the peculiar Province of this Venerable Society; which I suppose well informed of the State and Progress of Religion in that part of the World, by their Correspondencies with the Clergy upon their Mission. It may nevertheless be

be expected that one who had been engaged in a Design in this very View, who hath been upon the Place, and resided a considerable Time in one of our Colonies, should have observed somewhat worth reporting. It is to be hoped, therefore, that one Part of my Audience will pardon, what the other may, perhaps, expect, while I detain them with the Narrative of a few Things I have observed, and such Reflections as thereupon suggested themselves; some part of which may possibly be found to extend to other Colonies.

*Rhode-Island*, with a Portion of the adjacent Continent, under the same Government, is inhabited by an *English* Colony, consisting chiefly of Sectaries of many different Denominations, who seem to have worn off part of that Prejudice, which they inherited from their Ancestors, against the National Church of this Land; though it must be acknowledged at the same Time, that too many of them have worn off a serious Sense of all Religion. Several indeed of the better Sort are accustomed to assemble themselves regularly on the Lord's Day for the Performance of Divine Worship. But most of those, who are dispersed

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throughout



throughout this Colony, seem to rival some well-bred People of other Countries, in a thorough Indifference for all that is sacred, being equally careless of outward Worship, and of inward Principles, whether of Faith or Practice. Of the Bulk of them it may certainly be said, that they live without the Sacraments, not being so much as baptized: And as for their Morals, I apprehend there is nothing to be found in them that should tempt others to make an Experiment of their Principles, either in Religion or Government. But it must be owned, the general Behaviour of the Inhabitants in those Towns where Churches and Meetings have been long settled, and regularly attended, seems so much better, as sufficiently to shew the Difference, which a solemn regular Worship of God makes between Persons of the same Blood, Temper, and natural Faculties.

THE native Indians, who are said to have been formerly many Thousands, within the compass of this Colony, do not at present amount to one Thousand, including every Age and Sex. And these are all either Servants or Labourers for the English, who have contributed more to destroy their Bodies by the Use of strong

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Liquors, than by any Means to improve their Minds, or save their Souls. This slow Poison, jointly operating with the Small-Pox, and their Wars (but much more destructive than both) hath consumed the Indians, not only in our Colonies, but also far and wide upon our Confines. And having made Havock of them, is now doing the same Thing by those who taught them that odious Vice.

THE Negroes in the Government of *Rhode-Island* are about half as many more than the Indians; and both together scarce amount to a seventh Part of the whole Colony. The Religion of these People, as is natural to suppose, takes after that of their Masters. Some few are baptized; several frequent the different Assemblies: and far the greater Part none at all. An antient Antipathy to the Indians, whom, it seems, our first Planters (therein as in certain other Particulars affecting to imitate Jews rather than Christians) imagined they had a Right to treat on the Foot of *Canaanites* or *Amalekites*, together with an irrational Contempt of the Blacks, as Creatures of another Species, who had no Right to be instructed or admitted to the Sacraments, have proved a

main Obstacle to the Conversion of these poor People.

To this may be added, an erroneous Notion, that the being baptized, is inconsistent with a State of Slavery. To undeceive them in this Particular, which had too much Weight, it seemed a proper Step, if the Opinion of his Majesty's Attorney and Solicitor-General could be procured. This Opinion they charitably sent over, signed with their own Hands; which was accordingly printed in *Rhode-Island*, and dispersed throughout the Plantations. I heartily wish it may produce the intended Effect. It must be owned, our reformed Planters, with respect to the Natives and the Slaves, might learn from those of the Church of *Rome*, how it is their Interest and Duty to behave. Both *French* and *Spaniards* have intermarried with *Indians*, to the great Strength, Security and Increase of their Colonies. They take Care to instruct both them and their Negroes, in the *Popish* Religion, to the Reproach of those who profess a better. They have also Bishops and Seminaries for Clergy; and it is not found that their Colonies are worse Subjects, or depend less on their Mother Country, on that Account.



It should seem, that the likeliest Step towards converting the Heathen, would be to begin with the *English* Planters; whose Influence will for ever be an Obstacle to propagating the Gospel, till they have a right Sense of it themselves, which would shew them how much it is their Duty to impart it to others. The Missionaries employed by this Venerable Society have done, and continue to do, good Service, in bringing those Planters to a serious Sense of Religion, which, it is hoped, will in time extend to others. I speak it knowingly, that the Ministers of the Gospel, in those Provinces which go by the Name of *New-England*, sent and supported at the Expence of this Society, have, by their Sobriety of Manners, discreet Behaviour, and a competent Degree of useful Knowledge, shewn themselves worthy the Choice of those who sent them; and particularly in living on a more friendly Foot with their Brethren of the Separation; who, on their Part, are also very much come off from that Narrowness of Spirit, which formerly kept them at such an unamicable Distance from us. And as there is reason to apprehend, that Part of *America* could not have been thus distinguished, and provided with such a

Number of proper Persons, if one half of them had not been supplied out of the dissenting Seminaries of the Country, who, in Proportion as they attain to more liberal Improvements of Learning, are observed to quit their Prejudice towards an Episcopal Church ; so I verily think it might increase the Number of such useful Men, if Provision were made to defray their Charges in coming hither to receive holy Orders ; passing and repassing the Ocean, and tarrying the necessary Time in *London*, requiring an Expence that many are not able to bear. It would also be an Encouragement to the Missionaries in general, and probably produce good Effects, if the Allowance of certain Missionaries were augmented, in proportion to the Service they had done, and the Time they had spent in their Mission. These Hints I venture to suggest, as not unuseful in an Age, wherein all humane Encouragements are found more necessary, than at the first Propagation of the Gospel. But they are, with all due Deference and Respect, submitted to the Judgment of this Venerable Audience.

AFTER all, it is hardly to be expected, that so long as Infidelity prevails at home, the Christian Religion should thrive and flourish

flourish in our Colonies abroad. Mankind, it must be owned, left to themselves, are so much bewildered and benighted, with respect to the Origin of that Evil which they feel, and from which they are at a Loss about the Means of being freed; that the Doctrines of the lapsed State of Man, his Reconciliation by Christ, and Regeneration by the Spirit, may reasonably be hoped to find an easy Admission, as bringing with them Light and Comfort, into a Mind not hardened by Impenitency, nor fore-closed by Pride, nor bias'd by Prejudice. But, such is the Vanity of Man, that no Prejudice operates more powerfully than that in Favour of Fashion; and no Fashions are so much followed by our Colonies, as those of the Mother Country, which they often adopt in their Modes of living, to their great Inconvenience, without allowing for the Disparity of Circumstance or Climate. This same Humour hath made Infidelity (as I find it too credibly reported) spread in some of our wealthy Plantations; uneducated Men being more apt to tread in the Steps of Libertines and Men of Fashion, than to model themselves by the Laws and Institutions of their Mother Country,



Country, or the Lives and Professions of the virtuous and religious Part of it.

BUT this is not all; While those abroad are less disposed to receive, some at home are, perhaps, less disposed to propagate the Gospel, from the same Cause. It is to be feared, I say, that the prevailing Torrent of Infidelity, which staggers the Faith of some, may cool the Zeal, and damp the Spirit of others, who, judging from the Event and Success of those, who impugn the Church of Christ, may possibly entertain some Scruple or Surmise, whether it may not be, for the present at least, abandoned by Providence, and that human Care must ineffectually interpose, till it shall please God, *yet once more to shake not the Earth only, but also the Heavens.* This Point hath been touched before, but deserves farther Consideration: to the end, that the peculiar Impiety of a profane Age, may not be a Bar to those very Endeavours, which it self renders more necessary, and calls for more loudly now than ever.

WHATEVER Men may think, the Arm of the Lord is not shorten'd. In all this Prevalency of Atheism and Irreligion, there is no Advantage gained by the Powers of Darknes, either against God, or godly Men, but

but only against their own wretched Partisans. The Christian Dispensation is a Dispensation of Grace and Favour. The Christian Church a Society of Men intitled to this Grace, on performing certain Conditions. If this Society is diminished, as those who remain true Members of it suffer no Loss to themselves, so God loseth no Right, suffereth no Detriment, foregoeth no Good ; his Grace resisted or unfruitful, being no more lost to him, than the Light of the Sun shining on desert Places, or among People who shut their Eyes.

BESIDES, this Excess, this unstemmed Torrent of Profaneness, may possibly, in the Conclusion, defeat itself, confirm what it meant to extirpate, and instead of destroying, prove a Means of preserving our Religion ; the evil Fruits and Effects thereof being so notorious and flagrant, and so sensibly felt, as in all likelihood to be able to open the Eyes, and rouse the Attention of those, who may be blind and deaf to every other Argument and Consideration. Or, who knows but the Christian Church corrupted by Prosperity, is to be restored and purified by Adversity ? which may prove, for ought we can tell, as salutary in future, as it hath been in past Ages. Many insolent and presum-

sumptuous Foes have set themselves against the Church of God ; whose Hook nevertheless may be in their Nostrils, and his Bridle in their Lips, managing and governing, even their Rage and Folly, to the fulfilling of his own wise Purposes ; and who may not fail in the End, to deal by them as he did by the King of *Assyria*, when he had performed his Work upon Sin and upon *Jerusalem*, punishing their stout Heart and high Looks. This presumptuous Conqueror was, without knowing it, a Tool or Instrument in the Hands of that God whom he blasphemed.

Isa. x. 5, 6, 7. *O Assyrian, the Rod of mine Anger ! I will send him against an hypocritical Nation, and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. Howbeit he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy and cut off Nations not a few.*

THUS much at least is evident : It is no new Thing, that great Enormities should produce great Humiliations, and these again noble Vertues, which have often recovered both single Men, and whole States, even in a natural and civil Sense. And if the Captivities, Distresses, and Desolations of the Jewish

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ish Church, have occasioned their Return to God, and reinstated them in his Favour; nay, if it was actually foretold, whenever they lay under the Curse of God, at the Mercy of their Enemies, peeled and scattered in a foreign Land, that nevertheless upon their calling his Covenant to Mind, and returning to him, *the Lord their God* Deut. *would turn their Captivity, and have Com-* xxx. 3. *passion upon them.* I say, if Things were so, why may we not in Reason hope for something analogous thereto, in behalf of the Christian Church. It cannot be denied, that there was a great Analogy between the Jewish Institutions, and the Doctrines of the Gospel; for instance, between the Paschal Lamb, and the Lamb of God slain from the Foundation of the World; between the *Egyptian* Bondage, and that of Sin; the earthly *Canaan*, and the heavenly; the fleshly Circumcision, and the spiritual. In these and many other Particulars, the Analogy seems so plain, that it can hardly be disputed. To be convinced that the Law of *Moses*, and the Jewish Oeconomy were Figures and Shadows of the Evangelical, we need only look into the Epistle to the *Hebrews*. May we not therefore, in pursuance of this same Analogy,

nalogy, suppose a similar Treatment of the Jewish and Christian Church?

LET us then see, on what Terms the former stood with God, in order to discover what the latter may reasonably expect. The solemn Denunciation to the Jews was, *If thou shalt hearken diligently to the Lord thy God, to observe and to do all his Commandments, which I command thee this Day, the Lord thy God will set thee on high above all the Nations of the Earth.* But in case of Disobedience, it is added among many other Threats and Maledictions: *The Lord shall smite thee with Blasting and with Mildew: and the Heaven that is over thy Head shall be Brass, and the Earth that is under thy Feet shall be Iron.* And again, *The Lord shall smite thee with Madness, and Blindness, and Astonishment of Heart.* Have not the People of this Land drawn down upon it, by more Ways than one, the just Judgments of Heaven? Surely we have felt in a Metaphor the first of the forementioned Judgments; and the last hath been literally fulfilled upon us. Is it not visible that we are less knowing, less vertuous, less reasonable, in proportion as we are less religious? Are we not grown drunk and giddy with Vice and Vanity and Presumption, and Free-thinking, and

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Extravagance of every kind? to a Degree that we may truly be said to be *smitten with Madness, and Blindness, and Astonishment of Heart.*

As antiently most unchristian Schisms and Disputes, joined with great Corruption of Manners, made way for the Mahometan in the East, and the Papal Dominion in the West; even so here at home in the last Century, a weak Reliance upon human Politics and Power on the one hand, and enthusiastic Rage on the other, together with carnal Mindedness on both, gave occasion to introduce Atheism and Infidelity. If the temporal State, and outward Form of the Jewish Church was, upon their Defection, overturned by Invaders, in like manner, when Christians are no longer governed by the Light of Evangelical Truth, when we resist the Spirit of God, are we not to expect, that *the Heaven above will be as Brass*, that the Divine Grace will no longer shower down on our obdurate Hearts, that our Church and Profession will be blasted by licentious Scorners, those Madmen, who in Sport *scatter Firebrands, Arrows and Death*? As all this is no more than we may reasonably suppose will ensue upon our Backsliding, so we may,



may, with equal Reason, hope it will be remedied upon our Return to God.

FROM what hath been said it follows, that in order to propagate the Gospel abroad, it is necessary we do it at home, and extend our Charity to domestic Infidels, if we would convert or prevent foreign ones. So that a View of the declining State of Religion here at home, of those things that produced this Declension, and of the proper Methods to repair it, is naturally connected with the Subject of this Discourse. I shall therefore beg your Patience, while I just mention a few Remarks or Hints, too obvious, perhaps, in themselves to be new or unknown to any present, but too little visible in their Effects, to make one think they are, by all, much attended to.

SOME, preferring Points notional or ritual to the Love of God and Man, consider the National Church only as it stands opposed to other Christian Societies. These generally have a Zeal without Knowledge, and the Effects are suitable to the Cause; they really hurt what they seem to espouse. Others more solicitous about the Discovery of Truth, than the Practice of Holiness, employ themselves, rather to spy out Errors in the Church, than enforce its Precepts

cepts. These, it is to be feared, postpone the great Interests of Religion to Points of less Concern, in any Eyes but their own. But surely they would do well to consider, that an humble, though confused or indistinct, Faith in the Bond of Charity, and productive of good Works, is much more Evangelical than an accurate disputing and conceited Knowledge.

A Church which contains the Fundamentals, and nothing subversive of those Fundamentals, is not to be set at naught by any particular Member; because it may not, in every Point, perhaps, correspond with his Ideas, no not, though he is sure of being in the right. Probably there never was, or will be, an established Church in this World, without visible Marks of Humanity upon it. Saint Paul supposeth, that *on the Foundation of Jesus Christ, there will be human Superstructures of Hay and Stubble*, things light and trivial, wrong or superstitious, which indeed is a natural Consequence of the Weakness and Ignorance of Man. But where that living Foundation is rightly laid in the Mind, there will not fail to grow and spring from thence those Vertues and Graces, which are the genuine Effects and Tokens of true Faith, and which are by no means

<sup>1</sup> Cor. iii.  
12.

means inconsistent with every Error in Theory, or every needless Rite in Worship.

THE Christian Religion was calculated for the Bulk of Mankind, and therefore cannot reasonably be supposed to consist in subtle and nice Notions. From the time that Divinity was considered as a Science, and human Reason enthroned in the Sanctuary of God, the Hearts of its Professors seem to have been less under the Influence of Grace. From that time have grown many unchristian Dissentions and Controversies, *1 Tim. vi. 4. of Men knowing nothing, but doating about Questions and Strife of Words, whereof cometh Envy, Strife, Railings, evil Surmises, perverse Disputings of Men of corrupt Minds, and destitute of Truth.* Doubtless, the making Religion a notional Thing, hath been of infinite Disservice. And whereas its holy Mysteries are rather to be received with Humility of Faith, than defined and measured by the accuracy of human Reason; all Attempts of this kind, however well intended, have visibly failed in the Event; and instead of reconciling Infidels, have, by creating Disputes and Heats among the Professors of Christianity, given no small Advantage to its Enemies.



To conclude, if we proportioned our Zeal to the Importance of Things : If we could love Men whose Opinions we do not approve : If we knew the World more, and liked it less : If we had a due Sense of the Divine Perfection and our own Defects : If our chief Study was the Wisdom from above, described by St. Paul : And if, in order to all this, that were done in Places of Education, which cannot so well be done out of them : I say, if these Steps were taken at home, while proper Measures are carrying on abroad, the one would very much forward or facilitate the other. As it is not meant, so it must not be understood, that foreign Attempts should wait for domestic Success, but only that it is to be wished they may co-operate. Certainly if a just and rational, a genuine and sincere, a warm and vigorous Piety, animated the Mother-Country, the Influence thereof would soon reach our Foreign Plantations, and extend throughout their Borders. We should soon see Religion shine forth with new Lustre and Force, to the Conversion of Infidels, both at home and abroad, and to *the casting* <sup>2 Cor. x.</sup>  
*down high Imaginations, and every Thing* <sup>5.</sup>  
*that*

C

*that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ.*

**To whom with the FATHER, and the HOLY GHOST, be ascribed all Praise, Might, Majesty, and Dominion, now and for ever.**

**F I N I S.**





A N  
**ABSTRACT**

O F T H E

*Proceedings of the Incorporated Society  
 for the Propagation of the Gospel in  
 Foreign Parts, from the 19th of  
 February 1730, to the 18th of Fe-  
 bruary 1731.*



THE Society have, within the  
 Time abovementioned, in Pur-  
 suance of the Powers given to  
 them by their Charter, chosen  
 the following Gentlemen Members of  
 their Body; The Reverend Dr. *Byrche*,  
 Chancellor of *Worcester*; The Reverend  
 Dr. *Roper*, Rector of *St. Mary Magda-  
 lene, Old-Fishstreet*; The Lord Bishop of  
*Exeter*; The Reverend Mr. *Ross Ley*,

C 2

Rector



Rector of *St. Matthew, Friday-street*; The Reverend Mr. *George Maddocks*, Prebendary of *Landaff*; The Reverend Dr. *Gally*, Prebendary of *Glocester*; *Henry Rolle*, Esq; The Reverend Mr. *John Needham*, Rector of *Westbourn* in *Sussex*.

THE Benefactions and Legacies given and bequeathed to the Society for the pious Purposes for which they were Incorporated, and which have been received by their Treasurer, between the 29<sup>th</sup> Day of *January* 1730, and the 28<sup>th</sup> Day of *January* 1731, the Day of the Date of last Audit of the Society's Accounts, are as follow, viz. A Benefaction of twenty five Shillings from a Person who desires to be unknown, by the hands of the Lord Bishop of *London*. Another of five Guineas from a Person who desires to be unknown, by the hands of the Reverend Mr. *Spateman*. Another of three Pounds from the Reverend Mr. *William Fenwick*, by the hands of *Calverly Bewick* Esq; Another of ten Pounds remitted by the Reverend Mr. *Bradley* of *York*, from several Persons who desire to be unknown. Another of five hundred Pounds from Mr. *Daniel Thresher* of *Cork* in *Ireland*. Another of fifty Pounds from Mrs. *Martina Trafford*, by the hands of the Reverend Mr. *Mountague Wood*. A Legacy of fifty Pounds from the Reverend Mr. *John*

*John Cooke*, late Rector of *St. Fagans* in *Glamorganshire*, by the hands of *Thomas Lewis Esq;* his Executor. A Benefaction of six Guineas, remitted by Mr. *James Bate* of *Ashby de-la-Zouch, Leicestershire*, from fundry Persons who desire to be unknown. Another of one hundred Pounds from Mrs. *Dionisia Long*, by the hands of the Lord Bishop of *Glocester*. Another of five Guineas from a Gentleman who desires to be unknown; and another of a Guinea from a Gentleman who desires to be unknown, both by the hands of the Reverend Mr. *Boughton* of *Plymouth*. Another of fifty Pounds from Mrs. *Elizabeth Trafford*, by the hands of the Reverend Mr. *Montague Wood*. Another of fifty Pounds from a Prebendary of *York*, by the hands of the Reverend Dr. *Palyn*. Another of five Guineas from a Person who desires to be unknown, by the hands of Sir *John Philipps*. Another of a Guinea from two Gentlemen who desire to be unknown, by the hands of the Reverend Mr. *Casberd*. Another of a Guinea from the Reverend Mr. *Daubrie* of *Woolverhampton* in *Staffordshire*. Another of a Guinea from Mr. *John Newdigate* of *Holt* in *Norfolk*, by the hands of the Reverend Dr. *Briggs*. Another of five Guineas from Mr. *John Moody* of the County of *Hants*. Another of five

- Pounds from the Reverend Mr. *John Needham*, Rector of *Westbourn* in *Sussex*.
- 1000 00 0 Another of one thousand Pounds from *Richard Norton* of *Southwick* House in the County of *Hants* Esq; by the hands of the Lord Bishop of *London*. A Legacy of one hundred Pounds bequeathed by *Burham Raymond* Esq; and paid by Mr. *Nicholas Cotterel*. Another of two hundred Pounds bequeathed by the Reverend Dr. *Grandorge*, and paid by Mr. *Peni-stone Lamb*. Another of one hundred Pounds bequeathed by Mr. *Andrew Mackean*, late of *Richmond* in the County of *Surry*; and another of fifty Pounds bequeathed by Mrs. *Catherine Mackean*, Widow of the said Mr. *Mackean*, both paid by Mr. *Gibbons*, one of the Executors. A Benefaction of fifteen Pounds from the Reverend Mr. *Amy Lullin* of *Geneva*. Another of ten Pounds from a Lady who desires to be unknown, remitted by the Reverend Mr. *Alleyne* of *Loughborough*, by the hands of Mr. *Thomas Russell*. Another of two Pounds from a Gentleman in *Shropshire* who desires to be unknown. Another of ten Guineas from a Gentlewoman who desires to be unknown, remitted by the Reverend Mr. *Cary* of *Bristol*. Another of twenty Guineas from a Gentleman who desires to be unknown; and another of five Guineas from a Gentlewoman who desires



desires to be unknown, both by the hands of the Reverend Mr. *Casberd*.  
 Another of ten Guineas from a Gentleman who desires to be unknown, by the hands of the Reverend Dr. *Pearce*.  
 Another of two Pounds from the Reverend Mr. *George Fenwick*.  
 Another of a Guinea from the Lady *Palmer*.  
 Another of two Guineas from two Ladies who desire to be unknown.  
 Another of two Pounds from Mrs. *Elizabeth Bewick*; and another of a Guinea from a Gentleman who desires to be unknown, all by the hands of *Cakewy Bewick*, Esq;  
 Another of a Guinea from a Person who desires to be unknown, by the hands of Mr. *Henry Newman*.  
 Another of two Pounds from a Gentlewoman who desires to be unknown, by the hands of Mr. *Thomas Barwick*.  
 A Legacy of three hundred Pounds bequeathed by *Edward Fauncey*, late of the *Middle Temple* Esq; paid by the Reverend Mr. *Poole*, by Direction of the Reverend Mr. *Francis Fauncey* his Executor.  
 A Benefaction of two Guineas, and another of one Guinea from two Clergymen in *Essex*, who desire to be unknown, by the hands of the Reverend Mr. *Bull*.  
 Another of five Guineas from the Reverend Mr. *John Tanner*, Commissary of *Suffolk*.  
 Another of a Guinea from the Reverend Mr. *Richardson*, Rector of *Pakefield* in *Suffolk*;

00 10 6 *folk*; and another of half a Guinea from  
 2696 4 6 the Reverend Mr. *Page*, Rector of *Beeds*  
 in *Suffolk*; all by the hands of the Lord  
 Bishop of *St. Asaph*.

THE Treasurer hath also received within the Time beforementioned, the following Benefactions, which are appropriated by the Benefactors, towards raising a Fund for the Maintenance of Catechists to instruct the *Negroes* in the Plantations in *America*. A Benefaction  
 50 00 0 of fifty Pounds, remitted by the Reverend Mr. *Richard King* of *Topsham*, from a Gentleman who desires to be unknown; and another of two Guineas  
 2 02 0 from a Person who desires to be unknown, by the same hand. Another of eleven  
 12 01 6 Guineas and an half, remitted by the Reverend Mr. *Waugh*, Chancellor of *Carlisle*, from himself and other Clergy of that Diocese, and paid by the Lord  
 6 06 0 Bishop of *Carlisle*. Another of six Guineas from a Person who desires to be  
 70 09 6 unknown, by the hands of the Reverend Dr. *Pearce*. For all which Benefactions the Society have returned their Thanks, by the Persons who reported or paid them; except those where the Benefactors have thought proper to conceal their Names, who are hereby desired to accept of the Thanks of the Society.

THE Treasurer hath also received within the last Year, the Sum of one hundred forty nine Pounds six Shillings and ten Pence, arising by sale of Part of the Lands in *America*, bequeathed by the late General *Francis Nicholson*, which sum is not included in the Benefactions abovementioned, because it is not applicable to the ordinary Uses of the Society, but appropriated for a particular Purpose by the General's Will.

THE Missionaries in the Colonies abroad have, according to the standing Directions of the Society, for sending over constant Accounts of the Success or Difficulties they shall meet with in their Missions, transmitted over to the Society several Letters, containing an Account of the Progress they have made in those Parts, and the Difficulties they meet with. The Reader will have below an Abstract of the principal Matters contained in their Letters, which will give the Publick a Sketch of their Labours.

THE Reverend Mr. *Morrit*, Missionary at *Winneaw* in *South-Carolina*, acquaints the Society, that the Number of his Congregation is increased, but expects it will be considerably more so in a little time, because there is a great Resort of new Comers



Comers settling in that Parish; That he now preaches at two Places (where there will be Chappels soon erected) besides at his own Church. He represents also, that his Labours are farther increased since the Death of the Reverend Mr. *Ponderous*, Minister of *St. James Santee*, the Care of that Parish being recommended by the Bishop of *London's* Commissary, to the Reverend Mr. *Tissot* and himself. He is now obliged to preach once every 6 or 7 Weeks, at two Places in his Parish, both which lie at a considerable Distance from the Parsonage-house; to one of which he must go 9 Miles by Land, and 12 by Water: In which there are at present several creditable Families settled, and many others daily expected. Our Settlement, he says, here grows now so populous, that in a few Years it is imagined, that they must be divided into three Parishes. He acquaints the Society that he continues to use all Diligence in his Cure, and since *Easter* baptized 23 Children; and that farther, in Obedience to the Directions of the Society, and the Lord Bishop of *London's* Letter for the Instruction of the *Negroes*, he hath imployed himself in teaching 4 *Negroe* Children, and hopes in a little time so far to instruct them, as to be able to give them Baptism. He also teaches 3 Men and 2 Women, who begin  
to

to use a steady Application to learn, and attend at Church-Prayers. On *Sundays*, he constantly reads to them upon some Point of the Fundamentals of the Christian Religion, which he hath great Hopes will soon prove of good Effect; and lastly that he constantly reads catechetical Lectures, in the Method mentioned in his former Letters.

THE Reverend Mr. *Leslie*, who was about 2 Years ago, appointed Missionary to *St. Paul's Parish in South-Carolina*, writes the Society an Account, That he hath been much afflicted with Sickneſs ſince he entred upon his Miſſion, and hath been for a long time unable to perform the Duties of his Office in Publick. However, as ſoon as his Health permitted him, he was not wanting in Diligence. The firſt Inconvenience he met with, was, that the Church where they met for Divine Worſhip was not near finiſhed. He immediately ſet on foot a Subscription for raiſing Money to finiſh it: The People at firſt were backward to contribute, by reaſon of ſome Miſmanagement in a former Subscription. However, ſome worthy Gentlemen purſued this Deſign with Succeſs at laſt, and at length raiſed 1800 l. of that Country Money, which is thought a ſufficient Sum to finiſh the Church. Mr. *Makuen*, a Gen-

Gentleman of that Parish, is very zealous to carry on this Work, so that now he hopes the Church will be finished in a Month. The Parsonage-house is not fit to live in, nor can he guess when it will be repaired, the Parish having been at great Expences in building a Church, and purchasing a Glebe. The first time he administered the Holy Sacrament he had but 7 Communicants, at *Christmas* following 15, at *Easter* 20, and at *Whitsunday* 26. That when he gave Notice afterwards of the Sacrament being to be administered, he fell, in the mean time, into such Weakness, that he could not attend himself. He says farther, that since his first Entrance upon his Mission, he hath baptized 35 Children, and 5 adult Persons.

THE Reverend Mr. *Lewis Jones*, Missionary at St. *Helen's* writes, That he proceeds with Diligence in his Office. His Method in performing his Duty, is to preach twice every Lord's Day, except in the short Winter Days, and then he catechises, as also every Lord's Day during *Lent*, and also once a Month in the Summer. The Number of his Catechumens is about 20. Three Parts in four of the Church are handsomely Pewed with Cedar, a neat Pulpit and Desk built, and the Communion Table decently



cently railed in ; all done at the Expence of the Parish.

THE Reverend Mr. *Varnod*, Missionary at St. *George's* Parish, writes to the Society, That at *Easter* last he had 33 Communicants, and 21 Blacks. He hath baptized a *Mulatto* Child in the *Vebee Indian* Town ; from thence he went up to the *South* side of the *Savana* River, and baptized 7 Children at *Savana* Town. He undertook a Voyage up into the *Indian* Country, with Colonel *Peter Parry*, at his Request, in order to see with him for a proper Place for a Township and Settlement for 300 *Swiss* Families. They pitched at last upon a Place on the *North* side of the River *Savana*, called *Great Yamasee*, about 30 Miles from the Mouth of the River.

THE Reverend Mr. *Fulton*, lately appointed Missionary to *Christ* Church in *Carolina*, acquaints, That upon his coming into the Country, and entring upon his Mission, he was very joyfully received by the People ; on his performing Divine Service, the Church could scarce contain the Numbers of both Churchmen and Dissenters who came to it. That several Dissenters have conformed, and he hopes for a general Union, and good Success in his Labours.

THE

THE Reverend Mr. *Dwight*, Missionary at St. *John's* Parish in *Carolina*, writes, That he hath been last Year much afflicted with a Fever; but upon Recovery, used all Diligence in the Care of his Parish. Last Spring he took a Journey into some remote Parts of the Province, to visit some poor People, quite destitute of a Minister. They are settled 50 and 70 Miles distant from his Parish. At one Place, 40 People met him at performing Divine Service; at another 30. Among these poor People he distributed many of the small Tracts which he had of the Society, and which the People received very gladly. He recommends those People as very proper Objects of the Society's Charity; and desires he may have 2 or 3 Dozen of cheap Common-Prayer-Books, which he will distribute among them. In his own Parish he hath baptized 9 Children, and one *Negroe* Woman, who had been a long while very desirous of it, and had taken much Pains to prepare, and have herself instructed by himself. The Communicants at *Easter* last were 40.

THE Reverend Mr. *Guy*, Missionary at St. *Andrew's* Parish in *Carolina*, writes to the Society, That he hath the Satisfaction to see his Congregation increasing, with

with the Addition of many Souls to the Church ; that the People in general are very attentive and devout during divine Service. He acquaints farther, that last Year he did extend his Labour into another Country, into *Providence*, one of the *Bahama* Islands, where he hopes he hath done some Service. That the Occasion of his going there was thus. Governor *Rogers* arriving at *Carolina* from *Providence*, informed the Reverend Mr. *Garden*, Commissary of the Bishop of *London* there, and Mr. *Guy*, of the extream Want there was of a Minister in that Government, which had been without one for some Years, and pressed Mr. *Guy* to go over with him, and officiate there some Months. Mr. *Guy*, upon considering the great Usefulness, and almost Necessity of the Thing, determined to go with Governor *Rogers*. Accordingly he embarked on this charitable Undertaking, the 3<sup>d</sup> of *April* 1731, and arrived at *Providence*, the 12<sup>th</sup> of the same Month. Immediately after his Arrival, he applyed himself to perform all the Offices of his holy Function, among a People who had lived in Want of the Administration of all the Divine Ordinances several Years. He began with reading Prayers every *Wednesday* and *Friday*, in a little neat Church built of Wood, which was lately finished, and  
preached



preached every *Sunday* in the Forenoon, and read Prayers, and baptized the Children every *Sunday* in the Afternoon: He was sensible his Stay must be but short among them, he resolved to lose no Time, and therefore visited forthwith, as Opportunity gave leave, all the Parts of this Island, notwithstanding the great Fatigue of travelling, on account of the Rocks they are obliged to go over, and the heat of the Day, which is always very great, he baptized in all 89 Children, and 3 Adults. After this, he went down to *Harbour-Island* and *Isla-thera*, the two other inhabited Islands in this Government, about 20 Leagues distant from *Providence*; at the former of these he baptized 23 Children, and at the latter 13. Thus during his short Stay in this Government, which was only 2 Months, besides performing the other Offices of reading Divine Service, Marrying, Visiting the Sick, &c. He baptized in all 125 Children, and 3 Adults, for each of which, he had the proper Sureties the Church requires. He likewise Administred the Blessed Sacrament twice, but had no more than 10 Communicants at each Time. He writes farther, the People of this Government are in general very poor, it would therefore be a great Charity to send a Missionary to them. He distributed among the

the People, a Number of the Bishop of *London's* first and second Pastoral Letters, which the People very thankfully received. He is now returned to his Parish in *Carolina*, and proceeding in his Duty there.

FROM *Pensylvania* the Society have received the following Accounts: The Reverend Mr. *Becket*, Missionary at *Lewes*, writes, That his Parish is much in the same State as when he wrote last. There are now in that County 4 Congregations at 4 Churches, 3 of which Congregations are very numerous. He writes, that he lately officiated at St. *George's* Chappel, which, tho' it hath been very considerably enlarged since his coming there, was not now able to contain above one half of the Hearers. He baptized that Day 5 White Children, and 3 Negroes. He remarks farther, that in about 6 Weeks time, he had baptized in that Chappel, 10 White grown Persons, and 11 *Negroes*, besides a considerable Number at the other Churches in this County. He adds farther, That he hopes it will appear from these Instances, that he hath been very diligent in his Mission, by promoting the Design of the Bishop of *London's* Letters, with regard to the Instruction of the *Negroes* in his Parish.

THE Reverend Mr. *Cummins*, Minister at *Philadelphia*, the Capital of all *Pennsylvania*, writes thus: "I heartily thank the Society, for the seasonable Present of the Bishop of *London's* Pastoral Letters: I have distributed them according to Directions, and hope they will do much Good in a Place, where some Enemies of Christianity are very industrious to spread all Books and Pamphlets levelled against Revelation".

THE Reverend Mr. *Hacket*, Missionary at *Apoquiminy*, acquaints the Society, That since his last Letters, dated *October* 1730, he hath baptized above 100 White Children, their Age, Parents, and God-fathers, according to his own private Register, he will send to the Society by the next Opportunity. He says, he finds the People backwards in sending their grown *Negroes* to be instructed in order for Baptism; but they frequently bring the *Negroe* Children to Church, and after their being instructed, their Masters become their Sureties.

THE Society have also received several Accounts from their Missionaries in *New-York* Government, of the Progress they make in their Missions; some short  
Ab-



Abstracts of their Letters are as follow :

THE Reverend Mr. *Vaughan*, Missionary at *Elizabeth-Town* in *New-Jersey*, writes, That his Congregation increaseth, not only at *Elizabeth-Town*, but also at *Newark, Whippary*, and in the Mountains, where he sometimes goes and preaches to a numerous Congregation, and administers the Sacraments among them. In these several Places he hath baptized in the Compass of the two last Years, 556 Children, besides 64 Adults, and finds a general Disposition in the People to be instructed and settled in the Christian Faith.

THE Reverend Mr. *Stoupe*, Missionary at *New-Rochell*, acquaints, That the *French* and *English* Common-Prayer-Books sent him by the Society, have been of great Use, and were thankfully received by the People : His Congregation improves ; the Number of Communicants increases, and in the space of 6 Months he baptized 15 Children and 3 *Negroes*.

THE Reverend Mr. *Whetmore* at *Rye*, gives an Account that his Congregation increaseth.

THE Reverend Mr. *Poyer*, late Missionary at *Jamaica* in *Long-Island*, petitioned the Society last Year for Leave to come home, on the Account of his Age, and many great Infirmities. The Society gave him Leave, and have appointed the Reverend Mr. *Colgan*, who was Catechist at *New-York* to the *Negroes*, to succeed him in the Mission at *Jamaica*; and the Reverend Mr. *Charlton*, late Missionary at *New-Windsor*, to succeed Mr. *Colgan* as Catechist at *New-York*. The Society were moved hereto by the Request of the Rector and Churchwardens of *Trinity-Church* in *New-York*, who jointly recommended Mr. *Colgan* for *Jamaica*, and Mr. *Charlton* (whom they expressed much Esteem for) to be appointed Catechist to the *Negroes*. And upon this Oecasion, the Churchwardens and Vestry, who are some of the principal Gentlemen in this Government, did very earnestly represent to the Society, *not to withdraw their Bounty from the great Number of those poor Infidels, the Negroes among them, whose Cause they had hitherto patronized with great Success; but that they would be favourably pleased to continue some Person in Orders, to carry on, and further their pious Designs towards them.* The Society were unanimous to maintain a Catechist, and therefore

fore when they removed Mr. *Colgan*, they appointed at the same time Mr. *Charlton* to succeed him.

THE Reverend Mr. *Miln*, Missionary at *Albany*, writes to the Society, That besides his Diligence in his Mission at *Albany*, he hath also extended his Labours to instruct the Frontier *Mohawk Indians*. And the commanding Officer of the Garrison of Fort *Hunter*, at the *Mohawks* Castle, certifies to the Society, That Mr. *Miln* attended in the Chapel of the Garrison 5 or 6 times in the Year, in Summer and Winter, and had taken indefatigable Pains in instructing the *Indians* in the Principles of the Christian Religion, and baptizing their Children; and that thro' his pious Labours they were much civilized, and he was held in great Esteem among them.

THE Missionaries in *New England* have also wrote to the Society, Accounts of their Progress in their Missions.

THE Reverend Mr. *Johnson* at *Stratford* writes, That his Congregation increases; that last half Year, he baptized 20, whereof one was an Adult *Negroe*, and two were *Mulattoe* Children; and that the Number of Communicants in



*Stratford*, and the adjacent Places under his Care, amount to 93. That he hath also made some Converts, who, from a loose and very irregular Way of living, have been wrought upon to lead a Life of Sobriety, Virtue and Industry. He writes also that he hath laboured to promote the Cause of Religion at *Westerly* in *Naragansett*, as he occasionally passed that Way; but for want of a Resident Minister, he doubts, that thro' the Multitude of Sectaries in those Parts, and above all, a prevailing Spirit of Irreligion and Profaneness, true Religion will greatly decay among them.

THE Reverend Mr. *Macksparran*, Missionary at *Naragansett*, writes, That he proceeds with good Success on his Labours, in the Duties of his Mission; that besides Children, he hath lately baptized one Adult, and a *Negro*; that it is his common Practice to expound the Church-Catechism to Children, one *Sunday* in each Month, in the hearing of the Congregation, to the great Improvement of the elder People, as well as of the Children.

THE Reverend Mr. *Honeyman*, Missionary at *Newport* in *Rhode Island*, writes to the Society, That the Church under his Care is in a growing State; that

that in less time than the 2 last Years, he had baptized 84 ; 16 of whom, were Adults. He also constantly observes his stated Lectures at *Tiverton*, where he hath often a considerable Audience ; and assures, he will exert himself to the utmost in the Discharge of every Branch of his Duty.

THE Reverend Dr. *Cutler*, in his Letter dated *April 5*. writes, 'That he had lately baptized 33 Children, 1 Adult, and 1 Slave ; and had received 9 new Communicants, all Persons of blameless Lives ; that he had lately, at the Desire of some of the Inhabitants, preached twice on 2 Sundays at *Dedham*, a Town about 14 Miles from *Boston*, and that he had a very large and attentive Audience. He writes afterwards, that he had since this, baptized 43 Children, 1 Adult Person, being a Woman of a sober Character, and 3 Children Slaves, and had admitted 3 Persons more of serious Dispositions and regular Lives to the Holy Communion, and that his whole Congregation is in good Order and Harmony.

THE Society received *April* last, an Account from *Barbadoes* of the Death of Mr. *John Smalridge*, who had, for several Years, been Manager of their Plantations, and upon the Recommenda-

tion of their Attorneys in *Barbadoes*, and other Gentlemen here, they have appointed Mr. *John Vaughton*, who had been several Years employed under Mr. *Smalridge*, in the Management of the Plantations, to succeed him in that Post. The Society have continued their Orders for the buying of more *Negroes*, for the greater Improvement of their Plantations. They received Advice in *October*, that there was a very terrible Storm on the 13<sup>th</sup> and 14<sup>th</sup> of *August* last in *Barbadoes*, that few or no Estates escaped without considerable Damage. However, the Society's Mills stood, but the other Buildings suffered, tho' not so much as might have been feared, the whole Damage being judged to be about 200*l*.

THE State of the Society's Account from the 29<sup>th</sup> of *January* 1730, to the 28<sup>th</sup> of *January* 1731, as reported by the Auditors at the Anniversary Meeting of the Society on the 18<sup>th</sup> of *February* 1731, is as follows:

*Receipts.*

|                                  |     |    |    |
|----------------------------------|-----|----|----|
| B y Dividend on <i>South Sea</i> | l.  | s. | d. |
| Annuities, Interest of an        |     |    |    |
| <i>Exchequer</i> Order, and      | 345 | 00 | 00 |
| of Moneys lent to the            |     |    |    |
| <i>Barbadoes</i> Estate,         |     |    |    |

By



|                                 |   |      |    |    |
|---------------------------------|---|------|----|----|
| By casual Benefactions,         | } | 2696 | 04 | 06 |
| Legacies, &c.                   |   |      |    |    |
| By Monies paid at the           | } | 12   | 12 | 00 |
| Entrance of Members—            |   |      |    |    |
| By Annual Subscriptions         | } | 428  | 07 | 00 |
| of the Members                  |   |      |    |    |
| By Rent of the Tenants—         |   | 26   | 17 | 07 |
| By 6 l. per Cent. paid off      | } | 300  | 00 | 00 |
| 5000 l. South-Sea An-           |   |      |    |    |
| nuities                         |   |      |    |    |
| By Cash received by Sale        | } | 149  | 06 | 10 |
| of part of the late Ge-         |   |      |    |    |
| neral <i>Nicholson's</i> Estate |   |      |    |    |
| in <i>America</i>               |   |      |    |    |
|                                 |   | 3958 | 07 | 11 |
| To which add the Bal-           | } | 3637 | 13 | 04 |
| lance of the last Ac-           |   |      |    |    |
| count the 29th of Ja-           |   |      |    |    |
| nuary 1730                      |   |      |    |    |
| And the same make to-           | } | 7596 | 01 | 03 |
| gether                          |   |      |    |    |

*Disbursements.*

|                                |   |      |    |    |
|--------------------------------|---|------|----|----|
| By Payment of yearly Sa-       | } | 2657 | 07 | 11 |
| laries to Missionaries,        |   |      |    |    |
| Catechists, Schoolma-          | } |      |    |    |
| sters, and the Society's       |   |      |    |    |
| Officers                       |   |      |    |    |
| By a Years Interest of         | } | 15   | 00 | 00 |
| 300 l. due to Mrs. <i>Hody</i> |   |      |    |    |
| December 7. 1731               |   |      |    |    |
| By ditto of 500 l. due to      | } | 25   | 00 | 00 |
| Mr. <i>Daniel Thresher</i> at  |   |      |    |    |
| <i>Christmas</i> 1731          |   |      |    |    |

By

|                                |   |      |    |    |
|--------------------------------|---|------|----|----|
| By Purchase of 1000 <i>l</i> . | } | 1090 | 00 | 00 |
| <i>South Sea</i> Annuities     |   |      |    |    |
| By Gratuities to Missiona-     | } | 596  | 16 | 01 |
| ries and others, Books,        |   |      |    |    |
| and other accidental           |   |      |    |    |
| Charges                        |   |      |    |    |

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4384 04 00

|                               |   |      |    |    |
|-------------------------------|---|------|----|----|
| Remaining in Cash and         | } |      |    |    |
| Money lent to the <i>Bar-</i> |   |      |    |    |
| <i>badoes</i> Estate (besides |   |      |    |    |
| 105. 9. 4. which was          |   |      |    |    |
| due for Interest upon         |   | 3211 | 17 | 03 |
| some <i>East-India</i> Bonds  | } |      |    |    |
| when they were dispo-         |   |      |    |    |
| sed of for the Use of         |   |      |    |    |
| the <i>Barbadoes</i> Estate)  |   | 7596 | 01 | 03 |

*Yearly Income.*

|                         |   |     |    |    |
|-------------------------|---|-----|----|----|
| By Annual Subscriptions | } | 515 | 07 | 00 |
| of their Members        |   |     |    |    |
| By Rent of Lands        |   | 57  | 10 | 00 |
| By Interest of Monies   | } | 365 | 00 | 00 |
| vested in Securities,   |   |     |    |    |

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Total 937 17 00
*Yearly Disbursements.*

|                           |   |      |    |    |
|---------------------------|---|------|----|----|
| By Annual Salaries to     | } | 2295 | 00 | 00 |
| Missionaries, Catechists, |   |      |    |    |
| and Schoolmasters,        |   |      |    |    |
| By Annual Salaries to the | } | 240  | 00 | 00 |
| Secretary, Treasurer,     |   |      |    |    |
| and Messenger,            |   |      |    |    |

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Total 2535 00 00
*The*

*The Barbadoes Account.*

*Receipts.*

|                                                                                                  |   |      |    |    |
|--------------------------------------------------------------------------------------------------|---|------|----|----|
| By Sale of 93 Hogheads<br>of Sugar, received from<br><i>Barbadoes</i> since last<br>Audit,       | } | 1422 | 15 | 01 |
| To which add the Bal-<br>lance of the Treasurer's<br>Account the 29th of<br><i>January</i> 1730, |   | 119  | 03 | 04 |
| And the same make to-<br>gether                                                                  | } | 1541 | 18 | 05 |
|                                                                                                  |   |      |    |    |

*Disbursements.*

|                                                                                   |   |            |            |    |
|-----------------------------------------------------------------------------------|---|------------|------------|----|
| Paid to the Society's Ac-<br>count for Interest of<br>Money borrowed —            | } | 125        | 00         | 00 |
| Paid for fundry Disburse-<br>ments for the Planta-<br>tions in <i>Barbadoes</i> , |   | 1362       | 06         | 09 |
|                                                                                   |   | <hr/> 1487 | 06         | 09 |
| Ballance remaining in the<br>Treasurer's Hands the<br>28th of <i>January</i> 1731 | } | 54         | 11         | 08 |
|                                                                                   |   |            | <hr/> 1541 | 18 |
| Total                                                                             |   |            |            |    |

Note, The *Barbadoes* Estate is not applicable to the General Uses of the Society, the Supporting of Missionaries, Catechists, and Schoolmasters, &c. but is appropriated to particular Uses mentioned in General Codrington's Will.

*The*





*The Names of the Society's Missionaries, Catechists, and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List, the 28th of January 1731.*

*New England.*

|                                                        |      |
|--------------------------------------------------------|------|
| <b>M</b> R. Honeyman, Missionary at Rhode-<br>Island   | } 70 |
| Mr. Pigot, Missionary at Marble-Head                   | — 60 |
| Mr. Mac Sparran, Missionary at Naraganset              | 70   |
| Mr. Plant, Missionary at Newbury                       | — 60 |
| Dr. Cutler, Missionary at Christ Church<br>in Boston   | } 60 |
| Mr. Miller, Missionary at Braintree                    | — 60 |
| Mr. Usher, Missionary at New Bristol                   | — 60 |
| Mr. Mills, Schoolmaster at Boston                      | — 15 |
| Mr. Johnson, Missionary at Stratford in<br>Connecticut | } 70 |
| Mr. Caner, Missionary at Fairfield in<br>Connecticut   | } 40 |
| Mr. Browne, Missionary at Providence                   | — 60 |
| Mr. Watts, Schoolmaster at Annapolis-Royal             | 20   |
| Mr. Seabury, Missionary at New London                  | 50   |
|                                                        | New  |

### New York.

Mr. *Standard*, Missionary at *West Chester* — 50

Mr. *Poyer*, Missionary at *Jamaica, Long-Island* — } 50

Mr. *Colgan*, appointed to succeed Mr. *Poyer*, who has desired Leave to return to *England* — } 50

Mr. *Jenney*, Missionary at *Hempsted, Long-Island* — } 50

Mr. *Gilderseve*, Schoolmaster at *Hempsted* 10

Mr. *Cleator*, Schoolmaster at *Rye* — 15

Mr. *Noxon*, Schoolmaster at *New York* 20

Mr. *Stoupe*, Missionary at *New Rochel* — 50

Mr. *Charlton*, Catechist at *New York* — 50

Mr. *Forster*, Schoolmaster at *West Chester* — 20.

Mr. *Taylor*, Schoolmaster at *Staten Island* — 15

Mr. *Wetmore*, Missionary at *Rye* — 50

Mr. *Miln*, Missionary at *Albany* — 50

Mr. *Denton*, Schoolmaster at *Oyster Bay, Long-Island* — } 10

Mr. *Campbell*, Missionary at *Brookhaven* — 70

Mr. *Dwight*, Schoolmaster at *North-Castle* 10

Mr. *Kilpatrick*, Missionary at *New-Windsor* 50

### New Jersey.

Mr. *Vaughan*, Missionary at *Elizabeth-Town* 60

Mr. *Skinner*, Missionary at *Amboy* — 60

Mr. *Weyman*, Missionary at *Burlington* — 70

Mr. *Ellis*, Schoolmaster at *Burlington* — 20

Mr. *Holbrook*, Missionary at *Salem* — 60

Pen-

**Pensilvania.**

|                                                     |    |
|-----------------------------------------------------|----|
| Mr. Ross, Missionary at Newcastle                   | 70 |
| Mr. Becket, Missionary at Lewes                     | 60 |
| Mr. Hackett, Missionary at Apoquineminck            | 60 |
| Mr. Backhouse, Missionary at Chester                | 60 |
| Mr. Howie, Missionary at Whitemarsh and Perquithoma | 60 |

**South Carolina.**

|                                         |    |
|-----------------------------------------|----|
| Mr. Hasel, Missionary at St. Thomas's   | 50 |
| Mr. Guy, Missionary at St. Andrew's     | 50 |
| Mr. Morrit, Missionary at Winyaw        | 50 |
| Mr. Varnod, Missionary at St. George's  | 50 |
| Mr. Leslie, Missionary at St. Paul's    | 50 |
| Mr. Jones, Missionary at St. Helen's    | 50 |
| Mr. Dwight, Missionary at St. John's    | 50 |
| Mr. Fulton, Missionary at Christ-Church | 50 |

2295

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

A N





A N  
**ABSTRACT**  
 OF THE  
**CHARTER**

OF THE

*Society for the Propagation of the  
 Gospel in Foreign Parts.*



**WILLIAM** the Third, by  
 the Grace of God, of *Eng-  
 land, Scotland, France, and  
 Ireland*, King, Defender of  
 the Faith, &c. To all Chri-  
 stian People, to whom these Presents  
 shall come, Greeting.

I. Whereas We are credibly inform'd,  
 that in many of Our Plantations, Colonies,  
 and Factories beyond the Seas, belonging  
 to Our Kingdom of *England*, the Pro-  
 vision for Ministers is very mean; and  
 many

many others of Our said Plantations, Colonies, and Factories, are wholly destitute and unprovided of a Maintenance for Ministers, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of Our loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for Want of Learned and Orthodox Ministers, to instruct Our said Loving Subjects in the Principles of true Religion, divers *Romish* Priests and Jesuits are more encouraged to pervert and draw over Our said loving Subjects to *Popish* Superstition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them; and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas We have been well assured, That if We would be graciously pleased to erect and settle a Corporation, for the receiving, managing, and disposing of the Charity of our loving Subjects, divers Persons would be induced to extend

tend their Charity to the Uses and Purposes afore said.

IV. Know ye therefore, That We have, for the Considerations afore said, and for the better and more orderly carrying on the said charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted, and Appointed, and by these Presents, for Us, Our Heirs and Successors, do Will, Ordain, Constitute, Declare, and Grant, That the most Reverend the Lords Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the time being, and several others of the Lords the Bishops, the Nobility and Gentry, to be erected in manner as hereafter directed, be, and shall for ever hereafter be, and by Virtue of these Presents, shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts*.

V. And that by the same Name they shall have perpetual Succession.

VI. And that they shall be able and capable in Law to purchase 2000*l.* *per Annum* Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demise the said Estates for thirty one Years in Possession only, and not in Reversion, at the full  
E                      Rent,



Rent, in case no Fine be taken; and in case a Fine be taken, a Moiety, at least, of the full Value shall be reserved.

VII. And that by the Name aforesaid, they shall, and may be able to Plead, and be Impleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within this Realm of *England*, can or may do.

VIII. And that the said Society for ever hereafter, shall have a common Seal; and that it may be lawful for them to alter the said Seal as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do grant to the said Society, that they shall Yearly meet on the third *Friday* in *February*, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, to choose a President, one or more Vice-presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing; who shall take an Oath for the due Execution of the Office they are chosen into.

X. And Our farther Will and Pleasure is, That the first President of the said Society, shall be *Thomas*, by Divine Providence, Lord Archbishop of *Canterbury*, who in Thirty Days after the passing of this Charter, shall issue Summons to the  
Mem-

Members of the Society, to Meet and elect Vice-presidents, a Treasurer, or Treasurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February* 1701.

XI. And that if any Officer die, or be removed, the President, or one of the Vice-presidents, may summon the Members of the Society to meet, and choose another in his Place.

XII. And We do further Grant, That the said Society shall Meet to transact Business on the Third *Friday* in every Month, or oftner if need be; and at such Monthly Meeting may elect such Persons to be Members of the Corporation as they shall see fit.

XIII. But Our Will and Pleasure is, That no Act of the Society shall be valid, unless the President, or some Vice-president, and seven other Members, be present, and the Majority of them consenting thereto.

XIV. And Our further Will and Pleasure is, That the said Society may, at the First and Second Meeting of the Society, or at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *August* Yearly for ever, and at no other Meetings of the Society, make By-Laws, and execute Leases.

XV. And that the said Society at any Meeting, may depute fit Persons to take

Subscriptions, and collect Money contributed for the Purposes aforesaid.

XVI. And may remove such deputed Persons, and cause publick Notification of this Charter, and the Powers thereby granted, in such Manner as they shall think most conducive to the Furtherance of the said Charity.

XVII. And Our further Will and Pleasure is, That the said Society shall Yearly give Account to the Lord Chancellour or Lord Keeper, and two Chief Justices, or any Two of them, of all Monies received and laid out by them, &c. Witness Our Self at *Westminster*, the Sixteenth Day of *June*, in the Thirteenth Year of Our Reign.

*Per Breve de Privato Sigillo,*

COCKS.



A



*A LIST of the Members of  
the Society for the Propagation  
of the Gospel in Foreign Parts,  
drawn up in an Alphabetical Order.*



A.

**M**OST Reverend *Hugh*, Lord Arch-  
bishop of *Armagh*.

Right Revd. *Thomas*, Lord Bishop of  
*St. Asaph*.

Mr. *Edward Adderly*.

Monsieur *Ancillon*, Chaplain to the King  
of *Prussia*.

*Francis Annesley*, Esq;

*Francis Asty*, D. D. Treasurer of *St.*  
*Paul's*.

*Israel Anthony Aufrere*, M. A.

B.

**R**ight Reverend *John*, Lord Bishop  
of *Bath and Wells*.

Right Revd. *Thomas*, Lord Bishop of  
*Bangor*.

Right Revd. *William*, Lord Bishop of  
*Bristol*.

*Francis Barnard*, D. D.

*Philip Bearcroft*, D. D.

*Samuel Baker, D. D.*  
*Edward Barker, Esq;*  
*James Baskage, M. A. at the Hague.*  
*Sir Edward Becher, Kt. Alderman of*  
*London.*  
*Mr. Isaac Behagel, Merchant at Frankfort.*  
*Richard Bentley, D. D. Master of Trinity-*  
*College, Cambridge.*  
*Mr. Belitha.*  
*William Berriman, D. D.*  
*John Bettlesworth, L. L. D. Dean of the*  
*Arches.*  
*William Byrche, D. D. Chancellor of*  
*Worcester.*  
*Thomas Blackwell, M. A.*  
*Henry Bland, D. D. Dean of Durham.*  
*Jonathan Blenman, Esq;*  
*Frederick Bonet, Esq;*  
*R. Bolton, M. A. Preacher at the Rolls.*  
*Nathaniel Booth, Esq;*  
*Matthew Brailsford, D. D. Dean of Wells.*  
*Robert Breton, M. A.*  
*Rad. Bridges, D. D.*  
*Henry Briggs, D. D.*  
*Thomas Bromfield, Esq;*  
*William Tredwell Bull, M. A.*  
*Richard Bundy, M. A.*

## C.

**M**OST Revd. *William, Lord Arch-*  
*bishop of Canterbury, President.*  
 Right Revd. *John, Lord Bishop of Carlisle.*  
 Right

Right Revd. *Samuel*, Lord Bishop of *Chester*.

Right Revd. *Francis*, Lord Bishop of *Chichester*.

Right Hon. *John* Lord *Carteret*.

*Joseph Casberd*, M. A. Prebendary of *Bristol*.

*Nathaniel Castleton*, Esq;

*John Chardin*, Esq;

Mr. *Matthew Christoffers*, Merchant at *Amsterdam*.

Sir *Thomas Clarke*.

*Alured Clarke*, D. D.

*Thomas Clendon*, Esq;

*Francis Clerke*, L. E. D.

*Godfrey Clermont*, M. A. at *Amsterdam*.

The Honourable *John Comings*, Esq; One of the Barons of the *Exchequer*.

Sir *Clement Cotterel*.

*Rowland Cotton*, Esq;

*Daniel Coxe*, Esq;

Hon. *Charles Craven*, Esq;

Sir *Thomas Crosse*, Bart.

D.

Right Revd. *Edward*; Lord Bishop of *Durham*.

Right Revd. *Nicholas*, Lord Bishop of *St. Davids*.

Right. Hon. *William*, Lord *Digby*.

The Hon. and Revd. Mr. *Henry Dawson*.

*Daniel Debat*, M. A.



*John Denne*, D. D. Archdeacon of *Ro-*  
*chester.*

*Francis Dickens*, Esq;

*Abraham de St. Dennis*, M. A.

— *Dibben*, D. D.

*Sir John Dolben*, Bart. D. D. Prebendary  
of *Durham.*

## E.

**R**ight Revd. *Thomas*, Lord Bishop of  
*Ely.*

Right Revd. *Stephen*, Lord Bishop of  
*Exeter.*

*Vigerus Edwards*, Esq;

Monsieur *L'Enfant*, Chaplain to the  
King of *Prussia.*

*Kingsmill Eyre*, Esq;

## F.

**F**rederick Frankland, Esq;  
Dr. *Fabritius*, Professor of Divinity  
at *Leyden.*

## G.

**H**enry Gally, D. D. Prebendary of  
*Gloucester.*

*John Gaskarth*, D. D.

*Henry Godolphin*, D. D. Provost of *Ea-*  
*ton.*

*Sir John Gonson.*

*Thomas Gooch*, D. D. Archdeacon of *Essex.*

*Thomas Greene*, Esq;

The Honourable Mr. *Gulman*, Resident  
for His Majesty at *Frankfort*.

*Brampton Gurdon*, M. A. Archdeacon  
of *Sudbury*.

H.

**R**ight Revd. *Henry*, Lord Bishop of  
*Hereford*.

*Hugh Hall*, Esq;

*Henry Hall*, Esq;

*John Hanger*, Esq;

Mr. Auditor *Harley*.

*Gideon Harvey*, M. D.

*William Hay*, M. A.

*John Hay*, D. D.

*Humphry Henchman*, LL. D. Chancellor  
of *London*.

*Thomas Herring*, D. D. Dean of *Ref-*  
*fen*.

*Jacob Henderson*, M. A.

*John Heylin*, D. D.

Honourable *Robert Hunter*, Esq; Gover-  
nour of *Jamaica*.

Sir *William Hustler*, Bart.

*Michael Hutchinson*, D. D.

*Archibald Hutchefon*, Esq;

J.

**N**icholas *Jeffries*, Esq;

The Hon. *Robert Johnson*, Esq; Go-  
vernour of *South-Carolina*.

Right

Right Honourable *Peter* Lord *King*,  
Baron of *Ockham*, Lord High Chan-  
cellour of *Great Britain*.

*Abel Ketelby, Esq; .H*

Robert Ketelby, Esq.

*John King, D. D. Master of the Charter-  
House.*

Right Revd. *Edmund*, Lord Bishop of  
London.

Right Revd. *Richard*, Lord Bishop of  
*Lincoln.*

Right Revd. *John, Lord Bishop of Landaff.*

Right Revd. Richard, Lord Bishop of  
*Lichfield and Coventry.*

Ross Lev, M. A. A.M. Jacob Henderston

John Lynch, D. D. Prebendary of Can-

*Samuel Lisle, D. D. Archdeacon of Canterbury.*

Rev'd. Amy Lullin of Geneva.

M.

THE Right Honourable *Thomas*  
Lord *Malton*.

Haac Maddox, D. D.

George Maddocks, M. A.

*Thomas*



**Thomas Mangey**, LL. D. Prebendary of  
**Durham.**

**Margaret** Professor **Oxon.**

**Margaret** Professor **Cantab.**

**John Mason**, M. A.

**Dr. Anthony Maurice**, Professor of Di-  
vinity in **Geneva.**

**Ossory Medlicot**, M. A.

**John Meller**, Esq.

**William Melmoth**, Esq.

**Philip Menard**, M. A.

**Sir John Meres.**

**Ferdinand Montmoulin** of **Neufchatel.**

**Samuel Moody**, M. A.

**John Morrice**, D. D.

**Col. Lewis Morris.**

N.

**JOHN Needham**, M. A.

**Right Revd. John**, Lord Bishop of  
**Oxon.**

**Right Revd. Edward**, Lord Bishop of  
**Ossory.**

**Monfieur Olearius**, Professor at **Leipsick.**

**Edward Oliver**, D. D.

**J. F. Osterwald** at **Neufchatel.**

**Sir Arthur Owen**, Bart.

Right

## P.

**R**ight Hon. *Thomas*, Earl of *Pembroke*.

Right Revd. *Robert*, Lord Bishop of *Peterborough*.

*Thomas Pardoe*, D. D. Principal of *Jesus-College*, *Oxford*.

Mr. *Ferdinando John Paris*.

*Zachariah Pearce*, D. D.

*John Pelling*, D. D. Canon of *Windsor*.

*Ralph Perkins*, D. D. Prebendary of *Ely*.

Sir *John Philipps*, Bart.

*Erasmus Philipps*, Esq;

Honourable Col. *Richard Philipps*.

*Thomas Pigot*, M. A.

*Thomas Pitts*, Esq;

*Matthew Postlethwayte*, M. A.

## R.

**R**ight Revd. *Joseph*, Lord Bishop of *Rocheſter*, Dean of *Westminster*.

The Right Hon. the Lord Chief Baron *Reynolds*.

*Thomas Railton*, Esq;

*Brock Rand*, M. A.

Regius Profeſſor *Oxon*.

Regius Profeſſor *Cantab*.

*Henry Rolle*, Esq;

*Joseph Roper*, D. D.

## S.

**R**ight Revd. *Thomas*, Lord Bishop of *Sodor and Man*.

Revd.

Revd. Mr. *John Sarasin* of *Geneva*.

*Lewis Saurin*, M. A.

Monfieur *Scardius*, Chaplain to the King  
of *Prussia*.

Monfieur *Scheurer*, Professor at *Berne*.

— *Shippen*, D. D. Principal of *Brafen-  
Nose-College*, *Oxon*.

Honourable *Samuel Shute*, Esq;

*Joseph Smith*, D. D. Provost of *Queen's-  
Colledge*, *Oxford*.

Mr. *Philip Smith*.

*Thomas Spateman*, M. A. Prebendary of  
*St. Paul's*.

Honourable Col. *Spotswood*.

*Philip Stubbs*, B. D. Archdeacon of *St.  
Albans*.

*Benjamin Sweet*, Esq;

T.

**R**obert *Thistlethwayte*, D. D. Warden of  
*Wadham*.

Mr. *Lewis Thomas*.

Mr. *John Torriano*, Merchant.

*Thomas Troyte*, M. A.

U.

**R**ight Revd. Dr. *Ursini*, Bishop in  
*Prussia*.

*James Vernon*, Esq;

*Bowater Vernon*, Esq;

Right



W.  
**R**ight Revd. *Richard*, Lord Bishop of  
*Winton.*

**R**ight Reverend *John*, Lord Bishop of  
*Worcester.*

*John Walter*, Esq;

*Robert Weston*, Esq;

*Henry Whall*, M. A.

*Mr. Samuel Wragg*, Merchant.

Y.  
**M**OST Revd. *Lancelot*, Lord Arch-  
 bishop of *York.*



SEVE-

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SEVERAL Charitable Persons being inclined to leave Legacies to this Society, the Society have thought proper to publish a Form how such Legacy may be expressed, to prevent any Scruple which may arise concerning the same.

**I**TEM. *I give to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the Sum of to be applied towards carrying on the Charitable Purposes for which they were Incorporated.*



If Lands or Tenements are intended to be given, then thus :

**I** Give and devise all those, &c. (here the Lands, Tenements, or Hereditaments, are to be describ'd, as the Case requires) unto the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and their Successors for ever, towards carrying on the Charitable Purposes for which they were Incorporated.

Direct to *William Tryon, Esq ; Merchant, in Lime-street, London, Treasurer to the Society :*

And to the Reverend Dr. *Humphreys, Secretary, at his House in Warwick-Court, Warwick-Lane, London.*

F I N I S.

SEVERAL Charitable Persons being inclined to leave legacies to this Society, the Society have thought proper to publish a Form how such Legacy may be expressed, to prevent any Scruple which may arise concerning the same.

ARTICLE 1<sup>st</sup> Give to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the sum of £ to be applied towards carrying on the Charitable Purposes for which they were Incorporated.

If Lands or Tenements are intended to be given, then thus :

I Give and devise all those &c. (here the Lands, Tenements, or Hereditaments are to be described, as the Case requires) unto the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and their Successors for ever, towards carrying on the Charitable Purposes for which they were Incorporated.

Witness my Hand and Seal, this 1<sup>st</sup> day of January, 1714.  
John [Name], Secretary to the Society.  
And to the Reverend Mr. Humphrey Secretary, at his House in Warwick Court, Warwick Lane, London.



